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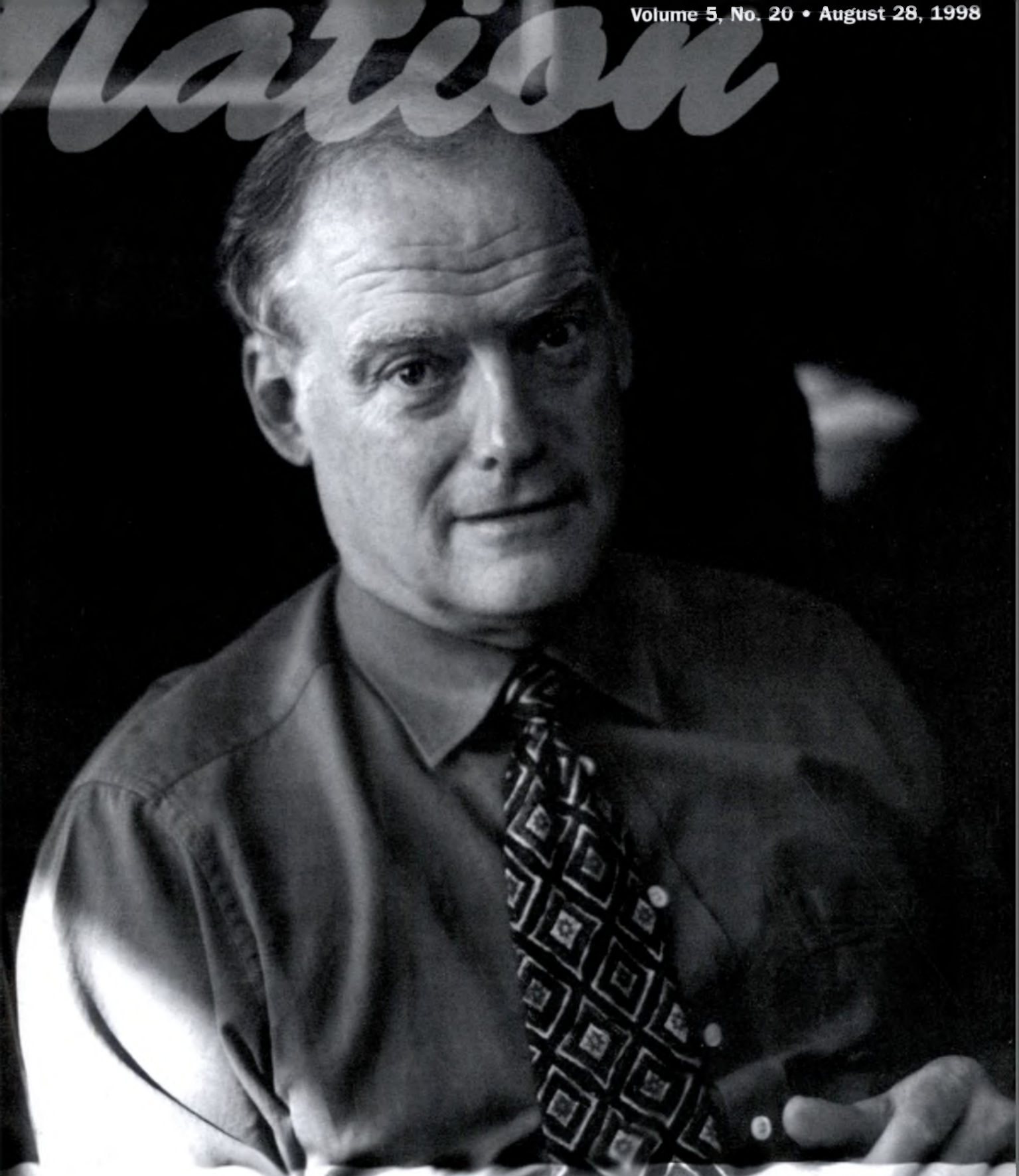

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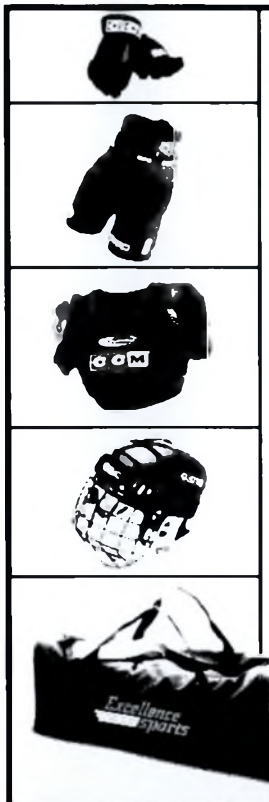

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ON THE COVER
Andre Caillé
Photo: Andrea P. Morrison
Design: Sylvia Tennisco

Charge of the PQ dim parade

Much ink will be spilled in the next couple of weeks over the words of wisdom handed down from the Supreme Court on the legality of Quebec's drive for independence.

However, it is the rhetoric coming out of the blockade at Listuguj that is providing a more illuminating look at the health of democracy in Canada. While spin doctors and pundits debate the arcane wording of the Supreme Court's decision, the Quebec government put name-calling ahead of negotiation to settle the conflict in Listuguj.

Leading the charge of the dim brigade is Guy Chevrette, old-school PQ cabinet minister for Natural Resources and Aboriginal Affairs. Chevrette's use of threats and insults makes you wonder just how he ever settled anything in his former job as a labour negotiator.

Chevrette started off by condemning the "anarchy" of the protest and vowing that he would never speak to "illegals" - his quaint term for the people at the blockade.

Soon after, he revealed just how deep is his commitment to good-faith negotiation: "[Democracy] is often a bit slower than the strong-arm method, but the strong-arm method can only be used when we find democracy can no longer be used."

Explaining why the government would not recognize a community vote on the government proposal to end the impasse, Chevrette's boss, Premier Lucien Bouchard, made an unintentionally ironic comment on the limits of his government's favourite expression of democracy.

"If a referendum were to say that the community would prefer 200,000 cubic metres [of wood] instead of 10,000 cubic metres, it won't create with a wave of a magic wand the 190,000 cubic metres they want which aren't there."

But topping the hit parade must be Chevrette's enraged reaction to the news that the community had turned down the government proposal, where the honorable member for Joliette managed to combine good old sexism and bald-faced sabre rattling: "In life there are people who wear the pants, there are people who have a backbone and there are people who don't allow agitating minorities to decide things," he said.

No word yet on whether the Reform Party will soon start calling the Bloc Québécois "agitating minorities."

by M-J Milloy

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Mi'gmaq blockade down for now

The month-long Mi'gmaq blockade of local logging operations, a sawmill and sporadic blockages of Highway 132 near their Listuguj reserve ended August 17. According to Gary Metallic, a hereditary Chief of the Mi'gmaq (Micmac to non-Natives), protesters started the blockade to protest inequities in local forestry practices, but it ended up representing much more.

At bottom, Mi'gmaq traditionalists say the Crown land they want logging rights to still belongs to the Mi'gmaq people as their ancestral territory. Metallic said that this was based on the Delgamuukw Decision.

"As a traditional Chief, when I put that claim forward, Quebec automatically started attacking me," said Metallic. Likewise, he said that the Quebec government tried to portray the people on the blockade as a "mere group of dissidents." A tactic that didn't work, Metallic added, acknowledging the cross-Canada support the Mi'gmaq protesters received.

Metallic responded to the rift between the Mi'gmaq traditional government and elected Band Council at Listuguj by noting that the same divisions are seen among First Nations across Canada.

That division was highlighted by the Band Council when it started negotiating away ancestral lands and rights. "These are collective rights," Metallic emphasized. Quebec's thinking that it had the right to arbitrarily assign cutting rights and territory to forestry companies without Mi'gmaq collective consent was also wrong, he added.

Metallic didn't endorse the agreement between government negotiator Guy Chevrette and Indian Act Band Council chief Ronald Jacques for 10,000 cubic metres of wood annually (a mere five per cent of the protesters' demands. But he looks at it as a short-term bandage solution.

"Our people want to go back to work and they want to see what it can lead to," said Metallic. But he cautioned that if the deal didn't lead to progress then the protesters would be back.

Metallic says that his people knew they would have a fight on their hands and it would involve more than just the rights to trees. "Quebec is the only province that is trying to separate and maintains that all the territory belongs to Quebec, which is totally false," he said. Metallic felt that the concept of territorial integrity and its relationship to separation would be hard for the Parti Québécois to put aside when dealing with the Mi'gmaq.

"I knew when they started attacking me and criticizing me personally using the Band Council Chief [Jacques] here that this was not about fair allocations [of trees]," said Metallic. "It was about their survival also. By this I mean territorial integrity."

Metallic sees that not only did the Mi'gmaq get an increase in cutting rights but that "the message was clear, Quebec or any other province can longer claim ignorance that traditional tribal governments exist."

Metallic said he is currently considering going to the courts to establish ownership. He says he sees two routes, one is to be charged with illegally harvesting trees or to seek a declaratory judgment.

Metallic believes traditional ways and governments are coming back and this is a wave that the provincial and federal governments cannot stop. But he expects a fight from the Indian Act Band Councils.

"This is expected — I used to be a band councillor myself," Metallic noted, blaming community divisions on the Indian Act governments. "I always said openly and publicly that this system has to go. We've been suppressed by this system for far too long.

Metallic has a final message for First Nations across Canada. "I know there are problems with Indian Act versus traditional governments," he says. "Don't be scared to stand up as a traditional representative to the provinces or even the Band Council. We were here first, our systems were alive before the white people came here and it's only right that they are recognized again. They never died out. The Indian Act was shoved down our throats. The old Chiefs were told that you're no longer in power. That wasn't right."

By William Nicholls

Mi'gmaq Facts

(taken from a pamphlet put out by Mi'gmaq Tribal Government, some portions have been condensed)

The Mi'gmaq have their own tribal (traditional) government.

The Mi'gmaq have never signed a treaty surrendering their land or resources.

The Mi'gmaq would rather work than exist on welfare or unemployment insurance.

The Mi'gmaq do not want to take back all that was taken from them, they simply want to be able to survive and support themselves in a dignified manner.

What do the Mi'gmaq want now?

The Mi'gmaq want to co-exist with their neighbours and be treated with respect.

The Mi'gmaq want to be able to support their families,

The Mi'gmaq want to stop existing on welfare and unemployment insurance.

The Mi'gmaq want to become self-sufficient.

The Mi'gmaq want to manage their own resources.

The Mi'gmaq want to ensure the continued survival of the forests.

The Mi'gmaq want to have their inherent rights recognized by the provincial and federal governments.

The Mi'gmaq say there are enough resources for all to share. In 1994, the total allowable cut was 2.3 million cubic metres, yet only 2 million cubic metres were harvested. The region's forest industry produces over 80,000 person weeks of employment but the Mi'gmaq are limited to less than 200 person weeks or 0.25 per cent of the available work. (A local sawmill owner has gone on record saying that due to friction between Natives and Whites, a mill had to be either 100 per cent or 10 per cent Native workers. He opted for White.)

The pamphlet says that managing and cutting a fraction of the forestry resources would help to start eliminating Mi'gmaq problems, such as chronic unemployment, child poverty, suicides or attempted suicides, alcohol and substance abuse, dependency on government handouts and low self esteem.

The Mi'gmaq believe political contributions and lobbyists for the forestry industry have let large forestry companies maintain their monopoly. They say the federal government is afraid to lose control of Native communities if they become self-sufficient.

Anti-suicide trekkers wanted

I would like to know if I could publish this letter that was sent to me from up north. Mr. Peter Airo, who is an Inuit minister, asked me to help people to become aware of what they are doing to help with prevention of suicide. I feel this is a worthwhile cause so I am asking The Nation to publish this letter so we can reach more interested people.

I remain, Mario Monger

Dear sir,

Last year, from March 3 to May 17, 1997, the three of us traveled close to 9,000 kilometres on land by snowmobile and visited 35 communities. Then we flew an additional 4,000 km to communities we didn't visit by snowmobile because of spring thaw and dangerous ice in our path. This took 75 days to complete.

We meant to travel into James Bay but there was open water, which completely cut our trail, so we flew to Great Whale River from Churchill, Manitoba.

As I told you on the phone, we have high rates of suicide among us. Too many lives were lost, lives that could have made a difference in our society.

We talked to thousands of Inuit and thousands of students on our tour. It was extremely stressful and tiresome, both physically and mentally. We met and prayed with those who lost loved ones on account of suicide. Comforting these people is not easy, but we are not alone.

I have been in touch with Inuit in Labrador, and they are planning a trip.

I have also been in touch with Inuit in the Western Arctic and they too are planning to make a suicide awareness trip, which will take place March 3.

I have not forgotten you, in fact, I would ask the Cree Nation to do it as well.

All it takes is genuine interest, coming from the heart, to start this worthwhile project. If you know someone who is keenly interested in saving lives, by all means do it.

He or she should not be alone, three or four people would do just fine with different abilities; one would be the foreman, another the spiritual leader and definitely a mechanic. They would have to be almost role models.

For sponsorship, get the Cree Nation Chiefs involved. Get them talking. Organizations can help sponsor this project. Those with genuine interest and willingness will come forward free of charge. As well, community-based individuals will help by donating money, food, gas or oil. You will see and know your people care for the younger generation very much.

If you know someone, please make plans, think about it, talk to people about it. I am not telling you what to do, but if you should have interest surely you know people who can do it.

We had the good fortune to meet the Cree Nation in Great Whale River and we enjoyed their hospitality very much.

Again I am not telling you what to do, but if you should have interest by all means delegate and appoint Crees who can do it.

We did northern Quebec's coast, Hudson Bay east coast, Hudson Bay northwest, Keewatin District, the central and high Arctic, Baffin Island and Ungava Bay.

Somebody will do Labrador and Western Arctic. I strongly believe somebody should do James Bay and Shefferville to Fort Steven.

Consider it, think about it, pray about it. I can tell you first hand, it will not be an easy trip. There will be extreme cold, rough and dangerous trails, storms and the like, but the personal rewards are unspeakable. I wish you all the best and god bless.

Sincerely yours,
Peter T. Airo

MESSAGE TO STUDENTS OF THE CREE SCHOOL BOARD

Once again, it's time to "hit the books" for another year of hard work. This will not be an easy task, but through perseverance and dedication, you can achieve your goal.

You have a future to plan for, and a good education is the "backbone" to this future. This is why the Cree School Board is there for you...the student.

On behalf of the Council of Commissioners and the staff, I want to express my support, encouragement and success in pursuit of your education.

May the Good Lord guide you.

Gordon Blackned
Director General

OUR MESSAGE TO YOU,

THE STUDENTS OF MISTISSINI

We extend our support to you in the coming school year. We commend you for returning to school and we encourage you to remain in school.Through education you can better yourself and your community as a whole because what you learn in school, you bring back to the community. An education is a necessity in life and you cannot flourish or prosper without one.
"No bird soars too high if he soars with his own wings". *-William Blake*

FROM THE *NEW* CHIEF AND COUNCIL OF THE CREE NATION OF MISTISSINI

Dene first victims of the atom bombs

White doves are released in Hiroshima every August 6 in the annual remembrance of those killed by the atomic bomb dropped to ensure Japan's surrender in 1945. What most people don't know is that they are now joined by the Dene First Nation of Eline, Northwest Territories. The village has been "village of widows" because of the high number of cancer-related deaths. The Dene join in to pay respect to the dead and to express remorse. The Sahtugot'ine Dene of Deline, a community of 700, are a people ridden by a terrible sense of responsibility for the atomic bombs dropped Japan. "The stuff they used to make the bombs, they got it here and then someone dropped bombs there, and so many people died," said Rosie Dolphus, one of Deline's widows - her husband died of bone cancer 10 years ago after years of hauling uranium out of a government-owned mine. "We want to offer comfort" to the Japanese "and explain we had no idea that rock was so dangerous to others, to ourselves."

The Deline Dene played an obscure role in creating one the world's deadliest weapon. Only now are they realizing they may have been the first victims of the atomic age. "Our own people are dying, too, because of that rock," Dolphus said. In the late 1930s, the Dene were hired as ore carriers, lugging uranium and radium from the world's first uranium mine, the Eldorado, a Canadian Crown industry, for shipment to a secret weapons program in the United States. The mine was closed in 1960 and Ottawa has confirmed that uranium from the Eldorado deposit was used to make the world's first atomic bombs, dropped by US warplanes on Hiroshima and Nagasaki in August 1945.

The Deline Dene say they are troubled that their labour contributed to so much agony. This week they sent a delegation of six elders to Hiroshima to mark the 53rd anniversary of the atomic attack and to express sorrow to the Japanese. It was only in the last few years that the Dene learned how they played a small part in one of the tragedies of the modern era, say Dene leaders. The Elders were especially disturbed. "We want to express our sadness and compassion for the suffering the uranium from Great Bear Lake caused elsewhere," said Cindy Kenny-Gilday, head of the Deline First Nation Uranium Committee. But the Dene also want to draw international attention to what they describe as a plague of cancer that has ravaged their band. Most Dene still live by hunting, fishing and trapping.

Although no official health records were kept until 1989, it appears that an unusually high percentage of Dene have died of the disease, starting in the decades after the mine opened. Other First Nations in the Northwest Territories have given Dene the nickname "village of widows," because so many men have died of cancer.

"In my grandmother's time, our men regularly lived to be 80 or 90," said Gina Bayha, a 35-year-old member of the Deline band council. "Now we hardly have any men past the age of 65. Nearly all have died of cancer."

Only a handful of the men who actually worked in the Eldorado mine are still alive. Among them is Paul Baton, 83, who recalls bruising 12-hour shifts loading boats with 100-pound sacks of uranium ore for shipment across the huge lake and down the Mackenzie River. "The dust coated you like flour, it covered our clothes, our heads, our hands," he recounted. "We would sleep on the sacks. No one told us anything about it being dangerous. No one told us about cancer. But over the past 25 years our people have known nothing but cancer."

Officials say that there is no proven medical link between the deaths and the uranium operation. Indian Affairs Minister Jane Stewart said Ottawa is investigating the allegations of continuing radioactive leakage from the shuttered mine. "We need to work together ... to get clear a common set of historical facts," she told Dene leaders who appeared before Parliament last month.

The Dene say that even in the 1930s the government knew of the health risks. Non-native miners at the mine wore protective clothing and were required to shower off the uranium dust after every shift. These precautions didn't apply to the Dene workers, who were known as "coolies."

"If we bring this to the global stage, then perhaps the Canadian government will be moved to do the honorable thing for the Dene of Deline," said Kenny-Gilday. "Canada must take responsibility for the damage done to our people."

by Will Nicholls

Drug Bust in Mistissini

On Friday morning, August 7, Mistissini Police seized 100 grams of cocaine and 100 grams of marijuana with a street value they estimate at $35,000. They also found 13,000 dollars in cash at the scene of the arrest of a Mistissini resident.

Chief constable Michael Petawabano said that the investigation is currently ongoing and he couldn't give full details at this time. The seizure is the result of a four-month investigation headed by Investigator Johnny Trapper.

Chief constable Petawabano added that local police will continue to keep a close eye on other suspected drug dealers and warns that illegal drugs and their use or sale will not be tolerated in Mistissini.

Police haven't released the name of the arrested man as the suspect has yet to be formally charged.

Cree Women to Gather

From August 22 to 25, Cree women are invited to gather at Old Nemaska. The gathering's purpose is to get Cree women's positions on Cree governance, economic development, family, community development, health and social services, youth, police and justice, and wellness and healing issues. The gathering is requested by Grand Chief Matthew Coon Come and Deputy Grand Chief Violet Pachanos. They say that all women interested in being included in "The Voices of Cree Women Rise" are invited to attend.

New Blockade?

There's something about summer that gets Natives outside. Just when the Quebec government was heaving a sigh of relief that the Mi'gmaq blockade was dismantled along come rumours of another one. This time its La Romaine Montagnais First Nation on the Lower North Shore. They are telling Quebec that unless the dispute over fishing rights in the Etamamiou River is resolved, Highway 138 will be shut down. The bone of contention is that exclusive rights to fish the river have been given to Baie Comeau

continued on page 9

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CREE REGIONAL AUTHORITY
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Attention: Roderick Pachano

Book Review

The Hiram Key
Christopher Knight and Robert Lomas
Published by Arrow Books Limited 1997
Non Fiction

Jesus was a Mason!

Christopher Knight and Robert Lomas are a couple of Freemasons who decided to look into the origins of their Craft. The results of their inquiry - published as The Hiram Key — are so utterly shocking that the book left this reader sitting in stunned amazement.

First of all, for those of you who are not aware, Freemasonry is a type of covert society with a set of secret handshakes and passwords. It is a social club (a brotherhood) where men get together to drink beer and perform obscure, complex rituals that they themselves do not understand. Almost every major town in Canada and the U.S. has a Lodge (as their clubhouse is known). The identity of members is considered privileged information (whatever, boys).

Knight and Lomas felt that the Craft's rituals and mysterious code words were pointless and meaningless. So they asked the higher-ups what things meant and were surprised to find out that no one really knew much about the origins of Freemasonry.

Their research takes them back in time to ancient Egypt and a king called Seqenenre Tao (whom they discover is the first link in the Masonic philosophy). King Tao was not only a King, he was also part God (as was the norm). When this God/King dies, his secrets die along with him. But some survived and were passed down in scroll format to Moses, a member of the Egyptian royal family. Moses took great care of these secrets, securing them in what is now known as the Ark of the Covenant. The Ark is passed down to the line of David, where it is placed in the centre of their world: the Holy of Holies (King Solomon's Temple). This can be considered the origins of Judaism.

Then there is a long period of war and the widespread belief that "the end of the age is coming." A small uprising started in the area of the Dead Sea called the Qumran Community. These people are called the Essenes, the authors of the now infamous Dead Sea Scrolls. In 27 AD, a young man named Jesus Christ joins this movement. The original meaning of his name has been edited to please the Roman Catholic Church (as has much of the Bible). Knight and Lomas argue that Jesus was not the son of God, but simply a brilliant politician of his times. He believed in the old (by his time) Laws of Moses, which were the secrets of the Egyptian King. After his death came a flood of misinterpretations of his work and message. He did not want to be known as a divine being, but as a leader, a Messiah (which means a King in waiting) for Jerusalem. The facts, the logic and the history presented in The Hiram Key are difficult to argue with. Even the Vatican is worried about the findings and the true story of the man they presume is the son of God.

Hundreds of years later, the Knights Templar come into the picture. They excavate King Solomon's Temple and find untold secrets and treasures. This discovery helps them establish their order. When the Knights were exiled in 1307 AD, some sought refuge in Scotland while others are said to have crossed the Atlantic to settle in New England (predating Columbus by almost two centuries). The Templars are also credited with building the Roslyn Chapel, where the authors believe the Ark of the Covenant is buried within the foundation of the chapel itself. The Chapel is an exact replica of the Temple of Herod (the rebuilt Temple of Solomon). The authors are in the process of seeking authorization to excavate the foundation of the Roslyn Chapel.

It is thus suggested that Freemasons established America. George Washington was a Mason. Of the men who signed the Declaration of Independence, seven of them were Masons. Among other famous members of the Lodge: Wolfgang Amadeus Mozart, Benjamin Franklin, Henry Ford and much of the royalty of the English and Scottish thrones. According to The Hiram Key, Moses, King David, Jesus and his followers, the Qumran Community and the Knights Templar are all Freemasons. The philosophy and mysterious rituals of the Craft originate from the ancient Egyptians and the king-making processes. For further details, read the book for yourself. Get your own copy if you dare. You will never look at history or religion in quite the same way again.

Stella

BRIEFS

con't from page 7

Ltee. The Montagnais argue that they have traditional rights to the river. Chief Georges Bacon and others appeared in court August 19 on charges of ignoring and violating a court injuction not to fish, which were issued July 17. Montagnais say that they have sent a letter to Premier Lucien Bouchard to intervene before the situation escalates. No response has been received by the Montagnais at the time of printing.

1,300 Kilometres by Bike

By the time you read this it will be over, but three Crees biked from Radisson to Nemaska. Redfern Cheezo, Eric Cheezo and Andrew Menarick Tent took the scenic route with stops in Chisasibi, Wemindji and Eastmain. Even though it's a little early for snow, the three are hoping to raise enough money to participate in the 1998-99 Raid des Braves race. Not only are they trying to fund themselves through the bikeathon, but they've pledged 10 per cent of the total amount raised through the trek to the Cree Diabetes Education Program. The expected money to be raised through the marathon is about $10,000. They've already committed $1,000 to the diabetes program. At press time, Neeposh said that they had recieved about 15 per cent of the pledges. He thanks all those people who have been so generous and promises to give us an update later. Neeposh added, "We'll to see you all at the finish line of the Raid des Braves." If anyone wants to make donations after the fact please call Andrew Neeposh at 819-673-2600. If you're in the mood just to send a check to these big-hearted guys make it payable to the Cree Nation Hurricanes and send it c/o Suzie Wapachee, Nemaska, Quebec J0Y 3B0

An interview with ANDRÉ CAILLÉ

"We are changing"

By William Nicholls

It has been a long time coming. The Nation ventured into Hydro-Quebec's Montreal stronghold to talk to the highest power in the tower — barring the ghost of Premier Bourassa. Normally, this would be an unsettling prospect at best, given the reputation of the utility among Crees. I was about to visit Shiva, the Destroyer, the land drowner, wabineque... well, you get the picture. It was to be an experience.

If Hydro-Quebec President André Caillé stays true to his words, the Crees may be able to rest a little easier these days. Only time will tell, but on the surface, Caillé is a new breed at Hydro-Quebec.

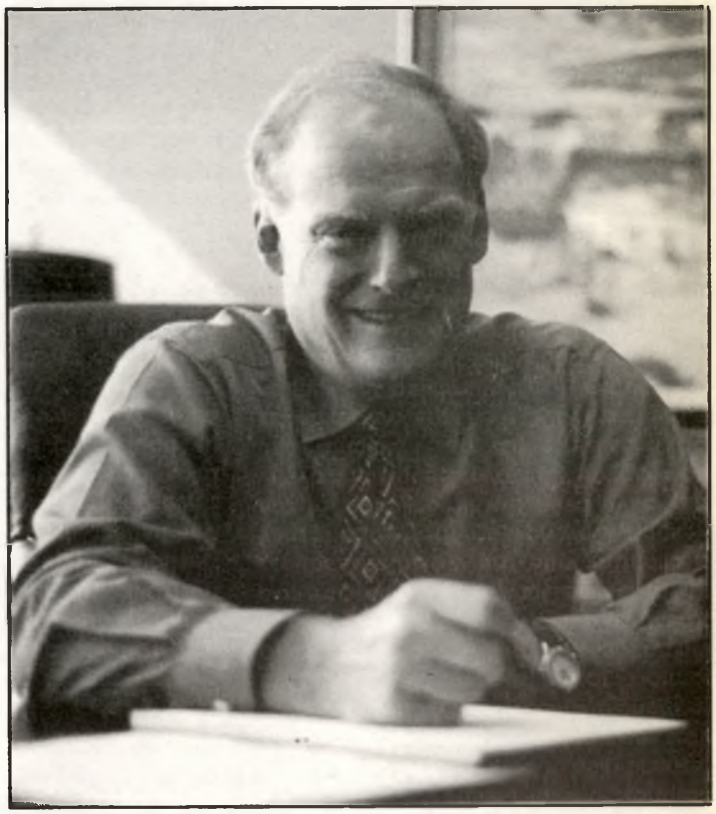
Caillé says he is looking at drastically changing Hydro-Quebec's tactics and image for the better.

Caillé is no stranger to changing the standard field operating procedures. Before coming to Hydro-Quebec, he was for 15 years a CEO of Gaz Métropolitain, where he worked to change the image and the way the company did business.

Caillé can still keep an eye on his old company because Hydro-Quebec is a shareholder in Gaz Métropolitain. This is the "integration" that Caillé says is occurring in the energy business. After public hearings the Quebec government concluded, in Caillé's words, that "essentially Hydro-Quebec is eventually to become a hub in the energy market in North America. That took us to buy a part of Gaz Métropolitain. That explains the changes that are going on."

Deregulation of electricity is coming, according to Caillé. "It happened in natural gas, it will happen in electricity," says Caillé. He adds that HQ has been moving in that direction for a couple of years. Caillé points out that Canadians were first to deregulate in natural gas, but admits that Canada is following the path of the United States in deregulating electricity.

Caillé also says that both Ontario and New Brunswick are looking at changes as both want to participate in the new deregulated market. "The evolution doesn't surprise me at all."



PHOTOS BY ANDREA P. MORRISON

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The Nation: Exactly what does deregulation mean for Quebecers? Are we looking at independent energy producers in Quebec?

André Caillé: What has been decided in government policy is that projects where the installed capacity is less than 50 Megawatts will not go to HQ. We will be excluded from that market. It will be for independent producers. That has been established.

The government has asked for advice from the Energy Board [Régie de l'énergie] as to what quantity Hydro-Quebec should buy from independent power producers and at what price. This advice will go to the government because the government has made the request. This is another step to implementing government policy.

Windpower will also be by independent power producers.

The position of Hydro-Quebec is very clear. We have no specific limit. We've mentioned numbers in the strategic plan as to what we think can be done but it's going to depend on the Energy Board and the government on how much energy and how much we will pay for it.

There are joint ventures that are proposed with or by Crees. Oujé-Bougoumou is looking at another sawdust burning plant to create electricity, the excess to sell to you, mini-dams by another community, etc. How are the plans in these areas and how will they sell to you?

Well, it's under discussion relative to these projects. I'm aware of three. First we're quite open but we will have to know about the price at which we will be allowed to pay and recover from the customers. I think it will be at a price that will make it feasible. We have no problems to discuss them according to the criteria that will be established. We are also prepared to look at co-

ventures in those types of projects as we did in Lac St. Jean. We did that with a project developed by the community in Lac St. Jean. We're happy with what we did.

During the Great Whale campaign Hydro-Quebec was pretty much seen as public enemy number one. Today the Innu are making waves about Churchill Falls concerning Premiers Tobin and Bouchard. What plans have you made to improve HQ's image with Native peoples and internationally?

As you may be aware, there are three conditions for us to consider a project as a project. Anything else is a potential project. First of all, the project has to make sense economically; secondly, it has to be environmentally acceptable; and thirdly, it has to be accepted by the communities. If a project does not fit any of those criteria, it isn't a project.

> "I am trying to change the way we do business and that includes changing the way we relate to the local communities."

I was satisfied with what I read in La Presse relative to Churchill Falls Project. The declaration read by Mr. Mackenzie and Mr. Belfour saying that they will not accept that the project will be done unless there's a real partnership, it's acceptable environmentally and there's an economic benefit in the present and in the future for the local communities. I agree to that. Development has to make sense in a shared perspective.

I think that's the right way to put it and that's how Mr. Mackenzie seems to have put it. They are not anti-development but development has to fit. That's my belief: there is a common ground we will find through discussions.

I'd like to add that Hydro-Quebec has a past and I have been trying here at Hydro-Quebec since my arrival. I wasn't here during Great Whale, as you know, I am trying to change Hydro-Quebec. I am trying to change the way we do business and that includes changing the way we relate to the local communities.

The first step was to define and express that clearly in our Strategic Plan. The plan must be approved by government, the shareholder. Therefore these criteria that we have just discussed have been agreed to by the shareholder, the government of Quebec. This approval came a month ago so now we have the capability to say that this is not only the view of the managers of Hydro-Quebec, but this is also the view of the Quebec government. I feel secure with that. We can now enter into discussions and serious talks about what are still potential projects. No project has gone from a potential project to a project. Nobody has ever agreed, not even us, that they fit the three criteria. None of the communities — probably because of the realization that an agreement can only come after discussion, which obviously couldn't come before the shareholder agreed.

In your new image you've stated that if a community doesn't want a project it could just say no. How would a community go about saying yes or no? What specifically would be the good way to say yes or no?

It isn't for the president of Hydro-Quebec to give the response for local communities. It's not for me to define how and for what reason a community should say yes or no. It's for them and it will be done through negotiations.

Of course, we at the table will value the positive impact on the social, environmental and economic aspects of the project. We will also, and I have to be clear on that, will identify and mitigate negative impacts. An example of this is that there are some trappers in the communities that are impacted more than other trappers. That is obvious if you are talking about flooding an area where the people were trapping then it's obvious this will change the way they were living. So we will have to play that role, not only to move forward and say this is all positive, we want to be

Cont'd on page 13

3RD ANNUAL CREE NATION FITNESS CHALLLENGE(CNFC)
"Where the Elite Compete"

Results

August 7, 8, 1998 • Nemaska, Qc.

MEN'S COMPETITIVE

Position & Community		NAME	Swimming 1Km	Cycling 20KM	Portage 1KM	Canoeing 2KM	Running 10KM	TOTAL
1st	Mistissini	Louis Mianscum	24:51	40:51	8:02	19:98	45:52	2:18:54
2nd	Mistissini	Jimmy Coonishish	28:29	39:82	7:24	19:91	45:27	2:20:53
3rd	Nemaska	Redfern Cheezo	19:17	38:31	8:91	21:04	56:73	2:24:16
4th	Mistissini	Steve Cheechoo	24:44	41:80	8:12	23:20	49:94	2:27:50
5th	Nemaska	Malcolm Tanoush	28:02	46:37	7:10	20:89	49:92	2:32:30
6th	Mistissini	John Gunner Sr.	26:13	41:96	7:91	29:07	60:03	2:35:10
7th	Kashechewan, Ont.	Robert Koosees	28:33	43:26	10:63	23:13	51:17	2:36:52
8th	Mistissini	George Blacksmith	25:03	43:00	9:32	21:96	57:93	2:37:24
9th	Whapmagoostui	Stephen Boudrias	42:23	48:89	14:09	23:28	58:78	3:07:27

WOMEN'S COMPETITIVE

Position & Community		NAME	Swimming 1 KM	Cycling 15 KM	Portage 0.5 KM	Canoeing 1 KM	Running 7.5 KM	TOTAL
1st	Mistissini	Stephanie Mianscum	28:01	41:00	3:46	9:81	44:72	2:07:00
2nd	Nemaska	Suzie Wapachee	48:35	43:17	5:86	10:93	54:96	2:43:27

MEN'S RECREATION

Position & Community		NAME	Swimming 0.5 KM	Cycling 10 KM	Portage 1 KM	Canoeing 1 KM	Running 7.5 KM	TOTAL
1st	Nemaska	Greg Jolly	9:18	20:26	9:92	14:64	37:10	1:31:10
2nd	Mistissini	Kenny Gunner	10:50	21:99	7:77	13:07	39:84	1:33:17
3rd	Waskaganish	Randy Shecapio	8:46	20:91	10:01	14:82	39:32	1:33:52
4th	Nemaska	James Matoush	11:43	21:08	8:94	14:73	39:00	1:35:18
5th	Mistissini	Jimmy P. Cooncome	11:42	21:06	12:66	15:97	38:92	1:40:03
6th	Chisasibi	Calvin Pepabano	13:09	26:11	12:15	14:19	36:77	1:42:31
7th	Nemaska	Shawn Coonishish	9:35	22:05	10:03	14:72	49:29	1:45:44
8th	Nemaska	Calvin Blacksmith	11:03	21:44	14:80	14:86	44:45	1:46:58
9th	Mistissini	Stanley Neeposh	8:48	23:91	11:81	14:72	51:90	1:53:07
10th	Eastmain	Kenneth Cheezo	21:28	23:27	11:78	14:73	45:51	1:56:57
11th	Nemaska	Bill Blackned	12:14	26:12	15:05	16:75	47:51	1:57:57
					(*45 min. penalty included in time due to infractions)			
12th	Whapmagoostui	Robert Auclair	10:48	26:76	10:13	15:70	44:19	2:32:39*
13th	Mistissini	Benjamin Neeposh	10:33	22:17	17:55	17:17	disqualified	

WOMEN'S RECREATION

Position & Community		NAME	Swimming 0.5 KM	Cycling 10 KM	Portage 0.5 KM	Canoeing 0.5 KM	Running 7.5KM	TOTAL
1st	Mistissini	Lina Petawabano	13:09	24:48	5:98	9:81	45:83	1:39:19
2nd	Mistissini	Alice Mianscum	17:46	24:92	4:94	9:08	53:68	1:50:08
3rd	Waskaganish	Bessie Stephen	17:24	28:89	5:31	9:93	51:98	1:53:35
4th	Nemaska	Sharon Cheezo	17:38	32:12	5:99	10:04	70:71	2:16:24
5th	Mistissini	Sandra Coonishish	14:37	30:14	15:57	18:42	81:59	2:40:09

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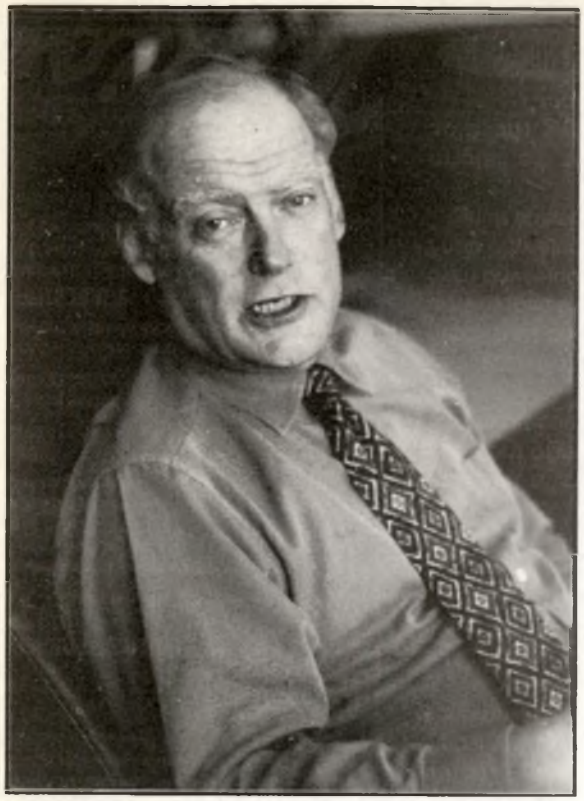
3rd Place	1,500
4th Place	1,000
5th Place	850
Stage Prizes	500

Men's Recreational Prizes	
1st Place	1,000
2nd Place	750
Stage Prizes	500

Women's Competitive Prizes	
1st Place	1000
2nd Place	2,000
3rd Place	1,500
4th Place	1,000
5th Place	850
Stage Prizes	500

Women's Recreational Prizes	
1st Place	1,500
2nd Place	1,250
3rd Place	1,000
4th Place	700
5th Place	500
Stage Prizes	500



critical and we want to be responsible to ourselves too.

So there is the positive and the negative and how to mitigate the negative is certainly a question that will be there.

For instance, in the North Shore, while it's not in the Cree territory there are other nations there, I have told our people that we will not be satisfied with the way we have approached environmental issues in the past. Hydro-Quebec was saying that we have made all these studies demonstrating the impact and coming out with a few mitigations. Now we will still do that but we will go further. That is what I said to my people. Not only will the impact on the salmon river be zero but we will not be satisfied with zero, we want a positive impact. Where there is salmon there will be more salmon. Where there used to be salmon but there are none we today we will reintroduce salmon.

This is a cultural change here, let me tell you, with our engineers. I've heard the argument "we just have to prove we have no impact." I said we have to prove that we have a positive impact and that's different. Then we can do a lot. I have in mind a river where there wasn't many salmon this summer where there would have been much more if what we had in mind would have been built. Of course, there's nothing so we are not capable of doing anything. With us there will be more salmon, not less but more.

That is in the Innu territory, of course, as you know. But the same will apply in all territories. So there may have been environmental resources that have disappeared. For instance I was made aware of the plight of the landlocked seal. These are the sort of environmental issues I like to work on. We are not only trying just to mitigate the negative but are also trying to create the positive here at Hydro-Quebec.

At present the Megiscane River, even though it is on Cree land and the impacts will be felt throughout the Cree territory there is no review happening under the James Bay and Northern Quebec Agreement, would you care to explain why?

We sent a letter to Coon Come explaining, first of all, the Megiscane concept is just a concept at this stage. It involves a number of nations. It's far from clear at this stage to tell how all these communities view this potential project and how that can be reconciled. Secondly environmental procedures have to be respected as far as we look at it. Mr. Coon Come's letter made that pretty clear and as a promoter we'll certainly try and implement the measures that are in place there. I think the approach here has to be one of harmonization. There have been discussions of harmonization of different environmental legislation's and due processes. There are going to be areas elsewhere where harmonization has to be achieved. At this stage it's still far from clear that Megiscane can really go beyond the conceptual stage. That's why we decided to stop everything in regards to Megiscane. It's a non-project as far as Hydro-Quebec is concerned. It has been stopped until such time as things become clear in terms of the view of the communities and the economics. The economics are beginning to look marginal at best.

Some non-Cree Native communities have looked at this project positively, as I understood?

Again there are some communities that we have been in contact with have looked at this project in a positive way. The general perspective is that this may be something worth discussing. What is not clear at this stage is whether the economics are there and who is involved and how we can structure that involvement. In that sense it doesn't make sense to be out there making a bunch of studies which really should involve the partners. It's another change for Hydro-Quebec that the notion that environmental and mitigation studies have to be dealt with the people who are going to be involved. Not at the end of the process but at the start of the process. So we have to find out who's involved.

That's another change. Not only do we view our future as economic partners with local communities, but we want them to be involved as developers in the environmental process. So in this case I understood the Cree are saying that we have to start with the convention [the James Bay Agreement]. That's want we come to discuss. We cannot say that the convention does not apply here because obviously the convention applies wherever there is an impact on the territory. That I made clear with the Grand Chief.

I also informed him that the economics are marginal for the Megiscane at this time. Frankly I hope that we can find a way to make the project more attractive economically because if it isn't attractive to us economically than it won't be for our partners either. So we are talking about a non-project. The attitude here is, let's try to make it economical. I'm informed that this won't be easy so it may very well mean that this remains a non-project. If that changes we will have to discuss it with all the First Nations, including the Cree Nation, on what type of review process to adopt. With the Cree I am convinced we will start application of the convention as it is.

Another concern of the Crees is Eastmain Project that is being studied by Hydro-Quebec and the Rupert River as well.

What we have again is a potential project; it's not a project. In

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order for this to become anything it's important to understand how we are coming to these projects. This is an idea, this is a potential project or a conceptual project at this time. What needs to be done before it becomes a project is that we need to have discussions with our potential partners. So that's what's going on now, we are still at the level of a potential project. First of all, the people have to be informed before they can say they want to be partners in something. Then they will make their decision and define their interest. If the interest is positive then we will sit together and develop how we will study this project, including the environmental impacts, together. Then there's review process, the same one that's in the convention.

What we are saying in relation to the Rupert is that in the past EM1 [Eastmain], as was discussed in the past, is a project that economically doesn't make sense. So as far as we're concerned, it's a non-project. We're not going to build something that's going to cost 6 cents a kilowatt-hour when criteria says 2-2.5 cents. The only way to change this is to find some way to improve the overall economics while being environmentally sensitive and justifiable. We'll then present this to the First Nations and see if they think this is worth pursuing. We're in that phase where the Nations have asked for information and we're responding to these requests by providing the best information we have at this stage — while realizing it's very preliminary and conceptual. The Rupert's partial diversion is only a suggestion that will lead to discussions. At some point we will know if they want to advance this to another stage. It might be that this is something that doesn't make sense to the Nations. Then we'll go on and do something else.

I know you have visited some communities. By the time this is in print, you'll have visited Mistissini. Is this part of the information process?

First of all, I like very much to meet with the people because Hydro-Quebec is there. That will already be a good reason. Secondly, I've been invited. And thirdly, what we've done in Eastmain is to give information at the annual assembly of the community. So that's what we are doing. Of course, I do not expect that people will define their interest during the day. We are willing to do this at other places if we are invited to do so.

That's a change from previous Hydro-Quebec administrations.

I'm telling you that we are changing the culture here. We are in the process of cultural change. Along the way what I fear is that the attitude of the past will resurface because there are 20,000 employees here. I correct the path every time I see the past attitude coming back. I think the new direction is understood as I took a lot of time going around the company meeting with our employees. I said we are changing, you were doing this and now do this. It's not the same thing and I expect you to change. Now a cultural change is a long process and I am going to have to go around and do it again. I am planning to do it this fall. Yes, this type of issue will be discussed. We'll be saying this was the Hydro-Quebec approach, it's not to critique the past, but this was the Hydro-Quebec approach and it's not the same now. I'm going to make it clear, otherwise out in the field people will act as if nothing has changed. It could still happen because people make mistakes and we will correct it as we go along.

In the Cree world they have seen some of the changes and remarked that this was not done this way in the past. The new approaches now allow the First Nations to look at things differently. Hopefully, we will evolve together in this process and make this a much more co-operative process. A collaborative process. With a respectful, good faith approach perhaps there can be successes. No guarantees, but we can hope for them.

In the US there are various energy conservation measures, like the giving away or subsidizing of energy-efficient lightbulbs, showerheads and whatnot. What measures are Hydro-Quebec taking in this area?

After the public consultation the government had in 1994-95 a decision was made and established in Quebec policy to put in place an energy conservation office. It has the responsibility to develop programs and to establish how those programs should be financed. This was the situation before I arrived here so it's not a matter for Hydro-Quebec or its president to subscribe to or not. All I can say is I accepted the job knowing this was the case.

What I said is that we have no limits. If you out yourself in the seat of the president of Hydro-Quebec, after having in many forms and times in those public hearings I don't think that there is anyone around who has suggested that we limit ourselves. They never set any threshold where we should stop doing energy efficiency. I am prepared to do as much as we can. I thought we'd get applauded by the environmentalists but that didn't happen. I'm not saying that we have no limits but we have to know how much it costs. We have to know if it costs more than our actual costs. I may have lost the applause there. We have to know how we will recuperate these costs. If it costs the same thing as the 2.8 cents that exists then the answer to Hydro-Quebec is no limit. Now I know many of those programs may cost more than three cents a kilowatt-hour. If that is the case then it would not be reasonable and I know it wouldn't be responsible for somebody who is responsible for the management of this organization to say this is a cost I will forget.

Unfortunately, as you know the costs of turning our head is not sufficient. You have to look at the impact. I think we will come to that position of no limits and the recuperation program. I'm engaged in freezing the tariffs until the year 2002. We will respect that.

Is there any message you would like to give the Crees on behalf of Hydro-Quebec?

Yes. I would like to say I look forward to doing projects with the communities. Projects they will be happy to participate in. I think that is one of the challenges we want to achieve in our objectives. We want to find or establish a way to work with people who will be happy to work with Hydro-Quebec.

It's back by popular demand!

The 1998-99 James Bay Cree Telephone Book

SOON

A phone list will be arriving in your community.

We would appreciate your help, the Cree Community Members, to verify your name and telephone number on the list. For those who have new telephone numbers please notify the Beesum Communications Production Office.

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So we can keep in touch

HOCKEY NEWS

Following the article of August 14, I received a few phone calls from concerned parents. I'd like to share some of the topics with you:

1. A 10-year-old faced racist remarks during hockey school this summer in the Abitibi region. His mother reported her son's reaction was "ignore it," which is one good way of dealing with the situation. However, discrimination is a reality; it may happen. It is our responsibility as adults, as parents, to prepare our kids to deal with it.

Nevertheless, I will share the concern at the first meeting and will suggest solutions to help.

2. I also received a call from a parent wishing to send his son to the Abitibi region to give him a better chance of becoming a professional hockey player. By sending him now, at age 14, he sees this year as an "adaptation process" to the new systems of education, hockey, discipline, and city life before his goal of trying out for the Midget AAA team in Abitibi is reached.

However, questions arose and lets see if we can help with some answers:

1. Who is the contact person for hockey camp?
2. When do hockey schools start down south?
3. How much money does it cost?
4. Where is he going to stay?
5. Who will be sponsoring my son?

To make a difference, we have to look forward and try things. It may work... or not... but at least, we did try something. Now for the answers to the parent's questions:

1. Easy one! Call 911 (just kidding). Hockey Abitibi Temisc. Is a well-structured organization and has a complete list of services and volunteers involved in hockey.

2. School starts at the beginning of August until the middle of September, depending on level and category.

3. Again, depending on level and category, the cost may vary from $65 to $250 for the "tryouts" only. Then you will have to pay to cover the season itself (league fees, tournaments).

4. Down south, education is a priority. At any hockey level, the ruling is: if you don't go to school, you don't play hockey. It's that simple. The language of instruction in Abitibi is mainly in French. However, there are a few English schools available. But remember! Resources and support are available for anyone wishing to pursue their education in another language.

5. Usually, selected foster families are part of a hockey team's plan. It may be an enriching experience, either as language immersion, cultural, educational and others.

6. The popular question: who will pay? Minor Hockey Associations? The Cree School Board? Parents? In the south, parents are solely responsible for all expenses, including hotels and meals at tournaments, etc. Only the major leagues financially support hockey players.

In our region, the Cree School Board will provide financial support for your child's education if the deadlines and rules are respected. If not you may have to invest approximately $100/week for foster home and tournament costs.

So that's it for now! Again, if you have any comments... let me know!

And by the way, if your son or daughter is moving outside the region this coming hockey season, call me! It would be interesting to let our people know... and maybe familiar 'fans' would show up at their games... unexpected!

In sports!

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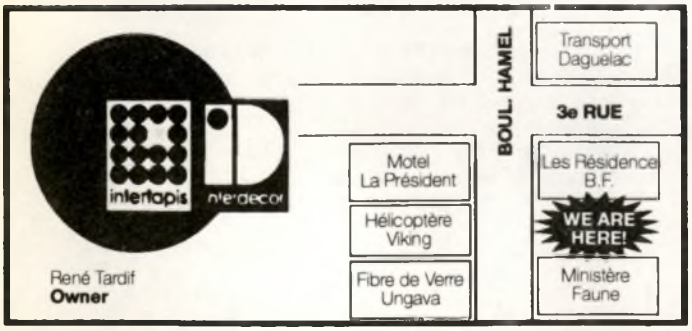
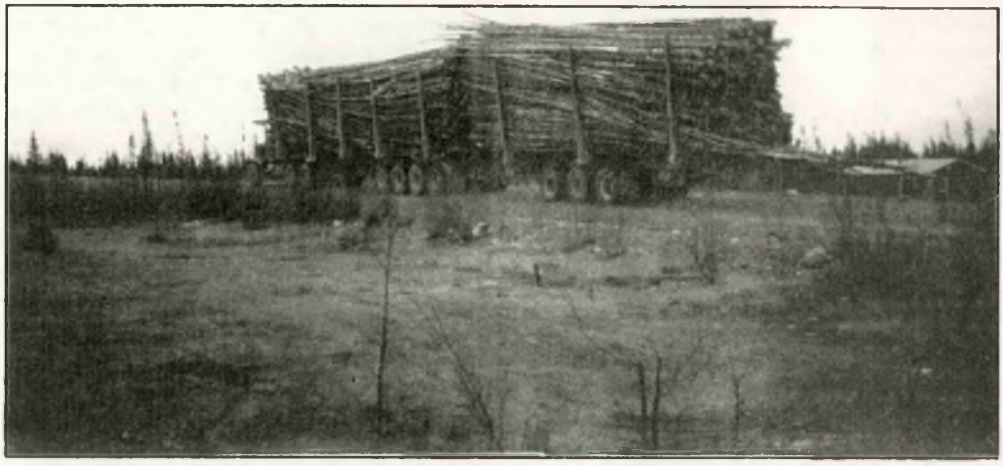


THE CREE STAND ON FORESTRY

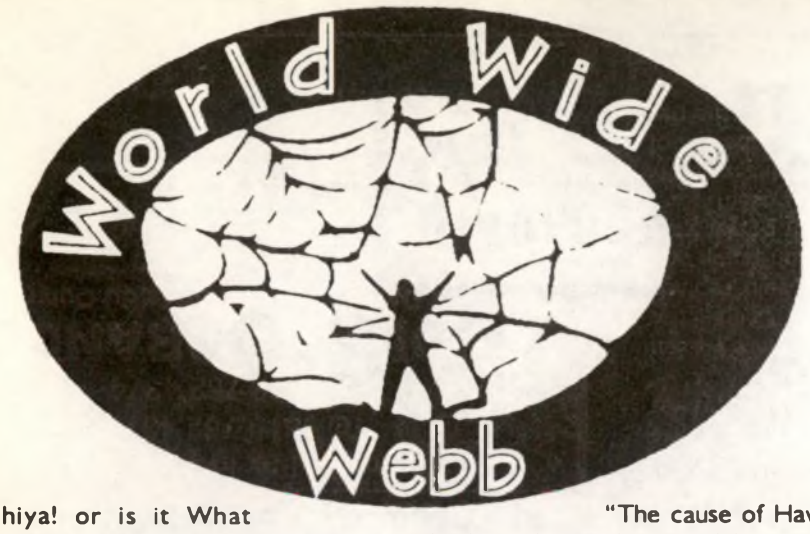


The Cree campaign and court action on Forestry is aimed to protect the legitimate and recognized rights of the Cree people to continue to hunt, fish and trap.
The unfulfilled promises of the James Bay and Northern Quebec Agreement and other constitutional and inherent rights of the Crees must be properly recognized and respected by the Quebec and Canadian governments and by entrepreneurs on Eeyou Istchee.
We, the Cree people have a right to chose to continue our traditional way of life and at the same time to also benefit from the development of resources on the territory. The promise, which has been made to us, is for inclusion in development of the territory and for development practices, which sustain the Cree ability to continue our traditions.
We, Cree, have made our peace with development but the promises are always broken.
We stand up for our rights.
We stand up for development, which includes the Crees.
We stand up for protection of the land and our traditions.
We will accept no less than this from any party.

Grand Chief Matthew Coon Come

GRAND COUNCIL OF THE CREES
(EEYOU ASTCHEE)

CREE REGIONAL AUTHORITY



Watchiya! or is it What Cheer!? As the Scots put it... Or should I just greet you by raising my eyebrows in the Cree manner? Many a misunderstanding has been caused by our method of greeting with the eyebrows, and I've been pretty oblivious to that fact till someone pointed it out to me. I had taken it for granted that everyone would understand the raised eyebrow greeting... but someone said that around here "it means something else." Oh? I said. Oh well. There are those who understand it... from different cultures, the Greeks are pretty cool about it. I pass a Greek restaurant once in a while and the Chaiyuu who runs the place usually sits by the window. And we do the eyebrow greeting... No question, no comment... Cool.

Anyway, I want to start with the Hawaiian Nation. There is a movement over there to reinstate Hawaii's original status before the (illegal?) annexation by the good ole U.S. of A.

From their Website... In 1893, the Hawaiian government was illegally overthrown in a conspiracy with participation of citizens, agents, and the military forces of the United States. In 1898 the United States annexed Hawaii without a treaty, unilaterally and unlawfully abrogating all of Hawaii's existing treaties. In 1900 the Territory of Hawaii was falsely established with the imposed Organic Act. In 1946 Hawaii was placed under the United Nations Charter, Article 73, as a non-self-governing territory under the administering authority of the United States. In 1959 Hawaii became the 50th state of the United States through an invalid special vote. In 1993, the United States apologized for the overthrow of the Kingdom of Hawaii in 1893, and recognized the unrelinquished inherent sovereignty and right of self-determination of the Native Hawaiian people...

"The cause of Hawaii and independence is larger and dearer than the life of any man connected with it. Love of country is deep-seated in the breast of every Hawaiian, whatever his station."

—Lili'uokalani, Hawaii's last Queen

Check out their site <http://www.hawaii-nation.org/ >

Another site to check out. Go to "Wise Guy Indians Ltd." for a good laugh. <http://lonestar.texas.net/~comanche/>

If you want to do some searching I would recommend heading on over to <http://www.metacrawler.com> you can search most of the major search engines all in one site... Check it out.

I received something in my email the other day...

To: iyiyuu@mail.com
From: "Elizabeth *******"
*****@hotmail.com
Subject: Fwd: Hydro dams
"Dams are not Forever"

Remarks of Interior Secretary Bruce Babbitt to the Ecological Society of America
August 4, 1998. Baltimore, Maryland.

In keeping with the theme of this year's conference, I would like to briefly revisit some aquatic ecosystems I have toured since since we last met. Usually my trips to rivers involve a canoe and paddle, or flyfishing rod and reel. More recently I arrive with sledgehammer in hand, to celebrate destruction of dams. I suspect this breaks with tradition.

Six decades ago, President Franklin Delano Roosevelt and his Interior Secretary Harold Ickes toured the country to dedicate dams, new dams, powerful dams, including four of the largest dams in the history of civilization. They built dams for barge traffic, for electricity, for irrigation, for drinking water, for flood control. For most of this century, politicians have eagerly rushed in, amidst cheering crowds, to claim credit for the construction of 75,000 dams all across America. Think about that number. That means we have been building, on average, one large dam a day, every single day, since the Declaration of Independence. Many of these dams have became monuments, expected to last forever. You could say forever just got a lot shorter.

Starting last June 17: I hoisted a sledgehammer to mark the removal of four dams, opening 160 miles of the Menominee River flowing between Wisconsin and Michigan September 23: I visited the Olympic Peninsula to see two Elwha River dams which the Administration plans to remove to restore one of the fabled chinook salmon runs of the river. December 17: I took my sledgehammer to punch open the 55-year-old, 260-foot Quaker Neck Dam on the Neuse River, opening 925 miles of fish-spawning habitat. May 26: Beside the Kennebec River, in the heart of Augusta, Maine, I signed documents clearing the way for the removal of the 160-year-old, 917-foot Edwards Hydro Dam. July 14: On Butte Creek, in the heart of California's agricultural Central Valley, I took the first crack at breaking up McPherrin Dam to restore chinook salmon in that Sacramento river tributary. July 15: One day later, in downtown Medford, Oregon, I unpacked the sledgehammer to breach Bear Creek dam, the first dam removed in the Pacific Northwest for coho salmon.

Every stop on this dam-busting tour attracts enormous local, regional and national attention. In fact, a lot more attention than we earned with our paddle and canoe during the National Heritage Tours in 1995 and 1996. Even more than we got with our flyrod during the rare native fishing tours last year.

So what is it about the clang of a sledgehammer on concrete that evokes such a response? I believe that huge public interest reflects a deep, widespread understanding that America overshot the mark in our dam-building frenzy. In the 19th century, construction of the Erie Canal triggered a spasm of canal building that went on and on, beyond any realistic expecta-

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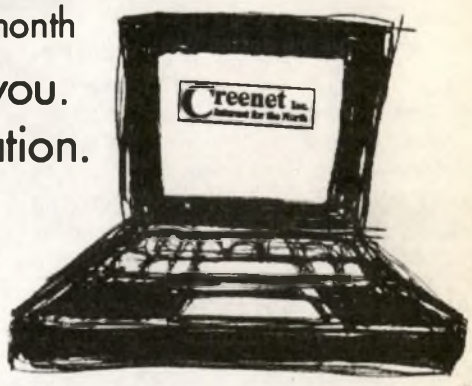

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tion of economic return. Having a canal became the symbol of a progressive community. Everyone just had to have one, irrespective of its utility. In this century, dam building has moved on a similar trajectory - dams that were clearly justified for their economic value gradually gave way to projects built with excessive taxpayer subsidies, then justified by dubious cost/benefit projections.

The public is now learning that we have paid a steadily accumulating price for these projects in the form of: fish spawning runs destroyed, downstream rivers altered by changes in temperature, unnatural nutrient load and seasonal flows, wedges of sediment piling up behind structures, and delta wetlands degraded by lack of fresh water and saltwater intrusion. Rivers are always on the move and their inhabitants know no boundaries; salmon and shad do not read maps, only streams.

The clang of the sledge hammer is one of the oldest sounds known to man. Yet now, at the end of the 20th century, we are using it to ring in an entirely new era of conservation history, moving beyond preservation or protection toward a deeper, more complex movement, the affirmative act of restoration. Restoration grows out of the same stewardship impulse as preservation, but pushes beyond, as one might renovate an old, neglected farm to inhabit once again. Perhaps Aldo Leopold pointed the way with his sand county shack. Yet he was only one man, and his focus was more on land than the nearby river. The coming age of restoration requires the active involvement of the citizens who live on the entire watershed. Most of all it requires a creative act; we must see not only what is, but envision what can be. It requires us to reach back into our history in order to grasp the future in which we might live. Restoration invites us to understand how the natural world — with its complex storms, fires, forests, watersheds and wildlife — functions as a whole. And the best unit to measure that whole, how it is more than the sum of its parts, is the river that runs through us. For that river reflects the condition of every single acre of the whole, integrated watershed.

Thirty six centuries ago, Emperor Yu of China advised, "To protect your rivers, protect your mountains." That same rule applies today. To restore our aquatic ecosystems, look beyond the water's edge out onto the land that borders it. For the two are inseparable. What happens on that land inevitably is reflected in our rivers. But even protecting mountains, we discover, goes only so far. I doubt that Emperor Yu, for all his wisdom, could foresee the construction of the Three Gorges Dam or what it would do to the life of that river. And lest we condemn China too quickly, I should point out that we in America have been slow to recognize the ecological costs of dams. And slower still to envision watershed restoration through dam removal.

I began to reflect on these issues over the course of many days and nights spent in the Grand Canyon over the last half century. I hiked and boated and camped beside the Colorado River before Glen Canyon was built in the 1960s. In those years it was a wild, unpredictable, brown, sediment-laden stream flooding into the early summer, then settling down in the winter. The gates of Glen Canyon were closed in 1963. Today, you see an ice cold, Jell-O-green river, manipulated up and down, rising and falling on a daily cycle, flushed with the regularity, and predictability, of a giant toilet.

Over time, as I floated down the river, I saw trees on talus slopes wither and die for lack of water. I saw sandbars — once covered with arrow, willow and cottonwood — disappear, the

cont'd on page 22

The Twilight Zone

By Thelma & Louise
"Life is a glass-full of maraschino cherries"

Leo (July 23-Aug 23) Twinkle, twinkle little Leo. How we wonder how you are. Shining above the rest so high. Like the sunshine in the sky. Twinkle, twinkle little Leo, guess we know just how you are... (Kool, eh!) As you can see, you have reason to believe.

Virgo (Aug 24-Sept 22) Picture if you will, a midsummer's night picnic underneath the stars. Soft breezes. Endless conversation that takes you to the origins of the ocean to the end of the galaxy. It may sound like a dream, but you have just entered... the Twilight Zone.

Libra (Sept 23-Oct 22) Life is an endless bowl of cherries. You eat and eat and eat. It never ends. You lavish great expectations on each bite that you take, but it is never enough. Is it half full or half empty you wonder. Am I getting through the bowl? You will never be certain.

Scorpio (Oct 23-Nov 21) Out of the ashes of skepticism, rises the blessings of hope. Surprises are there for a reason. There is no such thing as coincidence. Destiny finds a way to balance our hopes and fears. A Scorpio, somewhere, is smiling because of the cards faith has dealt.

Sagittarius (Nov 22-Dec 22) Your great talent and passion in life blesses you with the ability to turn nothing into something. A quest for deeper understanding is your carrier into the future. A life-long ally which will be with you until the end of time.

Capricorn (Dec 23-Jan 19) The shadows beneath your lashes are brightened by the sparkle in your eyes. What do you see? How do you see it? Take a good look into the depths of your soul. Do you see hopes, dreams and wishes? Learn to see beyond the shadows.

Aquarius (Jan 20-Feb 18) A great Cricket once voiced a brilliant message to the world. He said, "When you wish upon a star. It makes no difference who you are. Everything your heart desires will come true." A star out there is waiting for you to make a wish come true.

Pisces (Feb 19-March 20) Rekindle the beliefs you have and hold fast to them. Life is what you make of it. You have a strong sense of where you are going, even out in the great beyond. No one can touch that or take it from you. Stand up for what you believe in.

Aries (March 21-April 19) Ride the wind. You have the strength of a warrior. Rain, snow, sh*t or shine, you must ride out the path that is laid out before you. For only you can defeat your fears and conquer the dark corners of your mind. The swords of victory are calling to you.

Taurus (April 20-May 20) Get ready to march into an era of unknown. Free yourself from expectations. You will discover that there are treasures beyond belief at the end of the rainbow. Open the gates of wisdom. Step out of the confinements of your set beliefs.

Gemini (May 21-June 21) It might be time to start looking out for number one (yes, that means you). Stop second guessing every situation. Walk into it with blind faith. You already know what is waiting for you. Look with your heart and save your mind from insanity.

Cancer (June 22-July 22) Embrace with open arms what is within your reach. Enjoy every moment like it was your last. Bathe yourself in sweetness. Modesty is a virtue one cannot resist. The wheel of fortune is turning. The Great Mystery is smiling on you my dear Cancer.

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banks scoured down to granite boulders. I saw once-plentiful native fish — unlike those anywhere on earth — driven back to the brink of survival in only a few isolated tributaries. It may seem hard to comprehend now that, at the time, no one even considered the possibility of these dramatic changes in a National Park located just 10 miles downstream. At the time Glen Canyon was built, we were still thinking of dams as stand-alone projects that, lamentably, flooded out nice scenery upstream. But without consequences for the entire river system. And the Grand Canyon is only one of thousands of examples.

Nowhere has the impact of dams been more visible than on aquatic life. We once believed that freshwater flowing to the sea was "wasted." By trying to hold it back as long as possible, we blocked out anadromous fisheries from their ancient spawning grounds. In the 19th century, from Maine to the Chesapeake on down to Florida, in the course of damming rivers, we virtually destroyed the rich Atlantic salmon, shad, striped bass, herring and sturgeon as they made their way inland from the Atlantic. And in this century, with our massive projects up and down the Pacific-bound rivers, we have repeated this process of destruction, virtually decimating the great salmon and steelhead runs of the northwest, by continuing to build dams clear up into the 1970s.

This year, we learn that roughly one-third of all fish, two-thirds of all crayfish, and three-quarters of the bivalve freshwater mussels in America are rare or threatened with extinction. Let's give the economists their due: We seem to value something only when it becomes rare. The loss of fisheries that we once took for granted has led to a new urgency for ways we can replenish them. Every single dam to which I brought my sledgehammer was removed for the benefit of one or more endangered aquatic species.

Yet despite this progress there are still — if we use established figures — 74,993 dams in America, blocking 600,000 miles of what had once been free-flowing rivers. That's about 17 percent of all rivers in the nation. If one wanted to unleash every one of those rivers — something I clearly don't advocate as policy — and restore those watersheds, it would take a lot more than one person swinging a sledgehammer every few months. But as we contemplate future ceremonies involving dams, here are some considerations:

1. Dams are not America's answer to the pyramids of Egypt. We did not build them for religious purposes and they do not consecrate our values (even if some are named after presidents). Dams do, in fact, outlive their function. When they do, some should go. There is a dam in Pawtucket, Rhode Island, spanning the Blackstone River. It powered the first mechanical mill in America, birthplace of our Industrial Revolution. Today, even as we move centuries beyond the water-powered mills, we have chosen to preserve that dam as a historic marker of where we once were as a nation. As such, it is the exception that proves this rule.

2. There also comes a point in the life of a dam where we can get the same benefits in other ways. On Butte Creek, the Sacramento River tributary, irrigation farmers could replace McPherrin Dam and three others with an irrigation pump and siphon. Quaker Neck Dam, which stored water for power generators, could be replaced with a different cooling system.

3. Moreover, in some cases the price for the benefits is simply too high; the dam has grown too expensive relative to the loss of fish. On the Kennebec River, the age, location (close to the river's mouth), huge environmental costs and low generation at Edwards made it a relatively easy call for removal. Owners of dams coming out on the Menominee found that taking a holistic approach to the entire watershed would save them time, money and energy. Some could be phased out, while others reoperated with screens, fish passage and drawdowns. But all these conditions rest on the values and the scientific understanding of the larger community. Who, besides nature, decides whether a dam stands or falls? One recent column made a reference to "Babbitt, the nation's dam-remover-in-chief" as if I were some Roman emperor giving thumbs up or down. The truth is I have not brought my sledgehammer to a single dam that was not approved for removal by consensus of the inhabitants of the watershed. Each community made a thoughtful, deliberative choice in how they could restore their river, whether as part of a downtown restoration — as Medford, Oregon and Augusta, Maine — or to open miles of spawning in rural areas, from North Carolina to California. Many of these consensus-based decisions are brought about by democratic, voluntary watershed councils that are cropping up all over the country. Larger dams pose more complex issues, for there are more, and bigger, economic stakeholders.

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Entire industries, the price of electricity for millions of people, water storage for cities. We are rapidly reaching a consensus with Congress to remove the dams at Elwha and Glines Canyon. The debate over four dams on the Snake River will surely continue for years, beyond my time in this office.

Yet even when a community decides that a dam should remain, it may discover progressive new ways to operate it that restore some of the ecological damage. That explains the public interest in the artificial flood that we released at Glen Canyon to restore Colorado River beaches downstream in the Grand Canyon.

So what can you do as citizens and scientists to shape this restoration movement? What you can do as ecologists is research and examine and document the benefits that might be accrued by restoration of the aquatic ecosystem by removal or reoperation of a given dam in the watershed you may be involved in. We have plenty of powerful stakeholders willing to reassert the known, traditional benefits of dams — irrigation, hydropower, urban water authorities, engineers. But the process of putting a value on the native life intrinsic to watersheds and ecosystems is something new, and the degree to which you can do so goes a long way.

There is another way of expressing this: My parents generation gloried in the construction of dams across America's rivers. My generation saw how those rivers were changed, deformed, killed by dams. Your generation must help decide if, how and where those dams stand or fall.

I am reminded of Ecclesiastes: One generation passeth away, and another generation cometh: but the earth abideth always.... All the rivers runneth to the sea, yet the sea is not full; to the place where the rivers flow, there they flow again...

A beautiful passage, but now haunting, for it is no longer true due to changes in my lifetime. I think back to my beloved Colorado River, which I hiked and rafted and saw change before my eyes. Once one of the mightiest rivers in America, it no longer makes it to the sea. That is a shame. As our generation passes, the toughest decisions rest firmly in your hands. Thank you.

For more information check these sites out <www.amrivers.org/abouthrc.html>, Water Science for Schools at <http://water.usgs.gov/droplet> (Remember: just type what's in between the <>'s)

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Under the Northern Sky

Shedding some light

by Xavier Kataquapit

When I first came out of Attawapiskat to attend high school, I was surprised and confused to hear comments from people about how I had it so good being Native. Many times, I stood by and listened to people chastise me for not paying all the taxes that other Canadians do. Often, people would say to me that Natives were lucky because the government gave them all kinds of money and provided everything they needed. In addition, someone always seemed to be ready to put my people down by saying that all Natives were on welfare.

I was surprised at all these comments because they had nothing to do with reality. I thought I surely must have missed something in all the years I experienced growing up in a remote Native community.

It is true that we Aboriginal people don't pay as much in taxes as do non-Aboriginal Canadians. This situation came about by historic agreements made between First Nations people and the Canadian government. The government at the time didn't offer this deal out of the goodness of their hearts. It was decided on the basis of providing some compensation to my people, the first and original Canadians, due to the fact that we were being restricted to certain tracts of land. These reserves meant a whole new way of life for us. Some compensation deals were struck with the government. A system was set up whereby the government provided some assistance in terms of money and expertise to help Aboriginal people deal with the painstaking endeavour of leaving a nomadic lifestyle, ending a traditional way of life and taking away a means of survival based on roaming the land.

It is probably a small miracle that my people have survived at all. The truth is, most remote communities have had a very difficult time adapting to a new and restrictive way of life. It was only a few years ago that Attawapiskat got running water and proper sewage systems. Before this, the community was very much like a town in a Third World country. Only recently, Attawapiskat has seen the development of adequate housing for people and in the past few years there has been much success with the building of a new school, a new arena and a substance-abuse treatment centre. By the way, these facilities and all other facilities in the community are being run largely by professional Aboriginal people.

Even though we don't pay as much in taxes as other Canadians, the cost of living in a remote Native community is astronomical. Almost everything must be flown in by plane or arrives in the winter season on the winter road and in the summer by barge.

There is only one way in and out of Attawapiskat and that is by aircraft. Incredibly, one can fly to many points in Europe and back to Canada for less than it costs me to fly return Timmins to Attawapiskat.

Earlier governments, the religious community, and private business in their treatment of Aboriginal people, has resulted in many wounded individuals. We have problems with alcohol, drugs and all forms of abuse. There is considerable healing going on these days but it will be many years before things are much better for my people.

I'm not complaining about our life today; I am very proud to be an Aboriginal person. I am just taking this opportunity to educate those who still feel some need to comment negatively about Aboriginal people. I am extremely grateful to be in a position to share the realities of the life of Native people from remote communities on the James Bay coast with other Canadians.

hope you were so happy when you graduated on June 26, 1998. To Sherri B. and to my cousin Randy K. from Sarah, Maggie and Carla Kakabat.

Congratulations to my one and only Joshua Moses Rabbitskin from graduating High School at ELMS on June 17th, 98. I want everyone to see that I deeply love and care for you. I wish you all the best. Love, Nicole Tanoush. (Nem.)

Congratulations to my niece and nephews Annie, Brian and Mark Georgekish. They will be graduating from Maquata Eeyou School in Wemindji on June 26, 1998. We wish you all the best of luck. From Clara, Freddie and your cousins.

Congratulations to a special friend and cousin Miss Cindy Coonishish who graduated from High School on June 17. Cindy, you were a beautiful "Grad". You are a beautiful person inside and out. I am very proud of you that you kept hanging in there even though at times it was hard. "YOU DID IT GIRL" Love in friendship: Charlotte Petawabano

We would like to congratulate Arlene Mianscum who will be graduating this year in Mistissini. Also the best of luck and keep up with your plans that you had in mind. From Cousin: Jennifer, Norma-Jean and Harold. XXXOOO

300 PERSONALS

To a loving husband and father Tony Gull. Happy Father's day dad! We love you so much! Hope we make your day a relaxing and enjoyable one. Love always and forever your son Brandon and wife April. XOXOX

We want to give a big thank you to 6 special girls who helped out on the day of our walking out ceremony, and they are Lorna, Amanda, Sequan, Betsy, Sherilyn and Suzanne. Our mommies, Aunts and Grandmothers would've never got through the day without your help. Millions of hugs and kisses, Christian Mark and Miigwin Visitor, We love you.

Dear Eve. It will be two years this August the last time I held you in my arms. I know you want to end this relationship because of the circumstances. Please call me one of these days and let's make a rendez vous to meet. Sigma.

Hi to a cute guy in Mistissini, Charlie Petawabano. I miss you. I wish I see you again. I like you. From your lover. I love you. P.S. Call me. You know my phone number. I called you yesterday but the line was busy. By the way, happy 17th birthday. Take care. xoxoxoxo.

Hi to our friends in Waskaganish, Melinda Georgekish and Jessica Diamond. We miss you guys. See you soon. Bye. From your friends, Agnes, Samantha and Mary. P.S. Take care of yourself.

Sending my love with kisses and hugs to my children, Charmaine and Willis. I miss you and I love you so much. Love, Mommy

I would like to say wajay all the way from Moose Factory to all my cousins, aunts, uncles in Mistissini, Chibougamau, Que. From Dennis. I would also like to introduce my one and only child Christina Miranda Mianscum. She is now 15 years old. Hello Annie, Chicki, Kenny. Thought I'd forget yous eh? Miss you ladies already! By the way, my wedding date is December 4th, 98. Phone me: (705) 658-5318.

Wishing a late Happy Father's Day to my special dad, David Sr. I will never forget all that you have done for me. There are not enough words to express how thankful I am for your support, and never ending guidance. I'm proud to call you "MY DAD, MY FRIEND." Love always, "Bau-Bau"

Penpals wanted! Whoever you are, male or female, what age you are, what race you are, it doesn't matter! I would really love to hear from you! Just write to me and tell me about yourself. Anvil Bosum, 80 Opataca St., Ouje-Bougoumou, Que., G0W 3C0 (Male 17) P.S. Send a picture if possible.

I would like to say hello to someone I met in Rouyn tournament Jerry Sam in Chisasibi hi what's up wiener. From someone in Mistissini. xxoo

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101 BIRTHDAYS

Birthday wishes to a really great father of mine. John Saganash on Aug. 1. Happy birthday dad. Hope to see you soon. Sorry I wasn't there on your special day but don't forget that I love you!!! From your daughter Virginia Saganash.

We would like to wish our daughter Stacey a happy birthday on August 9th. You will be 4 years old. But you will still be our baby girl. We love you very much, from Mom and Dad in Eastmain.

We would like to wish our son Graham a happy 8th birthday on August 12. You are growing up so big, so fast and we can only be proud to see you grow up into a fine young boy. We love you very much from Mom and Dad in Eastmain.

Happy 19th birthday to Hazel Weapinicappo on June 11th. Love from Mom and Dad, Sisters and Brother Sly (Wemindji)

Birthday greetings going out to Julianna Angel Shecapio. She will be celebrating her 2nd birthday on June 22, 1998. We love you very much, Gookum, Joomshoom, your Aunties and your uncle Sly. (Wemindji)

We would like to wish a happy birthday to our cousins, Isabelle Natawapineskum on June 10 and to Alexandra Natawapineskum on June 27 1998. From Caroline, Cheryl, Betsy, Ann-Margaret and Hazel.

To our wonderful son Brandon Fred Gull. On July the fourth he'll be two years old. Are you ever growing up fast. Happy Birthday Brandon! Love always and forever, Mommy and Daddy. OXOXOXOX

Happy Birthday to Georgina Allison Chiskamish on June 1st/98. Wishing you all the best and many more to come with love. Have fun on your birthday. Fr. Emma, Annie, Cheryl and Jessica. P.S. We love XOXOXOX

Happy 18th Birthday greetings going out to Trina Hookimaw on August 16, 1998. From Burnout.

We would like to wish our uncle Joey a happy birthday on September 11. We love you so much uncle Joey. Hope you have a wonderful and enjoyable day. Love always, Brandon and Baby. OXOXOXO

Happy 1st birthday to my son, Daniel (Baloo) on August 22nd. I love you very much. From Mommy (Diane) Mist.

Perry Bearskin will be celebrating his 9th birthday on August 29. We are truly blessed to have a wonderful son like you. We wish you many more fun birthdays to come. Love Mommy and Daddy and Wabinoshkum.

22 years ago on September 14, 1976 in Moose Factory, Ont. A little boy was born. He was named Randolph Scott Kakabat. Happy Birthday, don't think too much and don't stay sober. From 5 people in Wemindji.

Birthday wishes going out to my two adorable grandchildren. Stacey who celebrated her birthday on August 9 and Graham who celebrated his 8th birthday on August 12. I love you both and always will. Never doubt the love that Grandma has for you two.

We would like to wish a happy birthday to our bodyguard drinking buddy in Waskaganish Claudia Lynn Whiskeychan. She celebrates her birthday with us here in Wask. on Sept. 3/98. We'll get you a boy on your 19th birthday (psych). Anyways, Happy Birthday and don't party too much. From: Your drinking buddies in Wask. Clara Hester, Roberta Hester, Bella Jolly, Norma Weistche, Bessie Gillies, Delores Frank and Jasmine Jonah.

102 WEDDINGS

Congratulations to Farrah and Alvin Cash. Their wedding day August 21/98. We wish you lots of love and happiness and may the Lord keep you together always. From Lucie and Martin.

Congratulations and happy wedding! To Ruth and Ervin S. I'm happy to see you and you married, God bless you all. The big day was on July 24, 1998. There was a feast and dance. Wow, what a party.

We would like to congratulate Delanna and Ronald on their wedding day, August 14, 1998. From "The Marks"

103 ANNIVERSARIES

Happy 1st anniversary to my dear husband. I love to be your wife. We seem so close, I love it. I feel inside of me your forever love. I feel secure and protected. My love for you grows every day. Love always, Your wife XXX

We wish to extend our congratulations to our parents, grand parents and great grand parents, Bertie and Sophia Small as they celebrate their 55th wedding anniversary on August 21, 1998! Words cannot express our appreciation for all you've done for us. You have made many sacrifices, endured hardships and have even suffered grief for us, and yet you still considered us "blessings." You have shown us that when vows are made to another, They are considered sacred and not to be taken lightly and that it takes a lot of hard work to make a marriage last. We love you both and we thank god for giving us to you to be our parents. From all your children: Richard, Margaret, Beatrice, Sandy, Doris, Clarence, Judy, Bertie, Michael, Alfred, Laura and Brenda. (Plus 33 grandchildren and 18 great grand children.

104 GRADUATIONS

Congratulations Graduate! I

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Canadian Council for Aboriginal Business

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